



Frequently Asked Questions on Manhaj : Part 28

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 40: Can you explain this term “The Vulture Culture” that is being propagated these days?

The term “Vulture Culture” has been coined by some of the biased partisans in order to discredit and belittle what has been revived of elements of the Sunnah which encourage caution and care with respect to taking knowledge and in the raising, making and praising of individuals. The term is now being propagated by certain elements in order to belittle and defame what the Salafis are upon of clarity in their deen and their aqeedah and their manhaj, especially in light of the recent tribulations of the Qutubiyyah, the activities of the sects of the Khawaarij, the Surooriyyah, and the Revolutionary Takfiris. The first time that the Salafis were accused of this “Vulture Culture” was when the Qutubiyyah (Safar al-Hawali, Salman al-Awdah, Nasir al-Umar, Muhammad Sa’eed al-Qahtanee and others) began to accuse the likes of Shaikh Rabee’ bin Haadee and the Madinan Scholars in general of this “Vulture Culture”. In reality, this was just an attempt to hide what was with them of their newly found Qutubi Manhaj, their loyalty for the Innovators and their raising and praising the groups of Innovation, loving and hating for their sake, and their political agendas. The famous incident of their distorting a certain statement of advice that came from Shaikh Ibn Baz and Shaikh Ibn Baz’s subsequent clarification of it, and his praise and defence of the Madinan Shaikhs and his labelling of those who distorted and misinterpreted it as “those who stir in the murky waters” and the “du’aat (callers) of falsehood” was a sufficient humiliation of them (refer to GRV070002 for full details)¹.

¹ Imaam Ibn Baaz said, “And our Brothers, the well known Scholars in Madeenah, **we do not have a doubt about them**. They are possessors of a sound aqeedah and they are from Ahl us-Sunnah wal-Jamaa’ah, such as Shaikh Muhammad Amaan bin Alee, Shaikh Rabee’ bin Haadee, Shaikh Saalih bin Sa’d as-Suhaimee, Shaikh Faalih bin Naafi’, Shaikh Muhammad bin Haadee [al-Madkhalee] - **all of them are known to us to have Istiqamah, knowledge and sound aqeedah**. We ask increase in every good for them from Allaah and success in what pleases Him. **However the callers of falsehood (du’aat ul-baatil) and the people who hunt (others) in murky waters, they are the ones who cause confusion amongst the people and who**

However, this legacy of theirs of bringing down the Salafis and the Salafi Shaikhs by accusing them of the Vulture Culture in order to hide what is with themselves of deviation and heresy, continues today by other biased partisans.

In true reality, - if we were to acknowledge the concept behind this term that has been coined by the partisans - “the Vulture Culture”, then it is a term that depicts the mindset of the groups of innovation (Ahl ul-Bida’) and biased partisans (Hizbiyyoon) throughout the ages. By their nature, innovatory beliefs, practices and methodologies (manaahij) have no textual support or basis from the texts of the Book and the Sunnah. Hence, the innovation of a particular belief, practice or methodology is clothed with distortions of the Book and the Sunnah, in order to justify what has been innovated. Thereafter, loyalty and disownment is made based upon this innovation and anyone who does not agree to this innovation, is then targeted by “the Vulture Culture”. Being devoid of precedents from the Salaf for their innovations in belief, worship and methodologies (manaahij), participants of the Vulture Culture, then single out the notables from Ahl us-Sunnah, the Salafis, Atharis, in order to hunt for their mistakes, and to ascribe impiety or ill-repute or innovation or harshness or other unbefitting terms to them. Often these accusations take the form of accusing Ahl us-Sunnah with the other extreme of the particular innovation at hand.

Question 41: Please give some examples of “the Vulture Culture” at work.

Abul-Fadl Abaas Ibn Mansoor as-Saksakee (683H), in his powerful Sunni, Salafi treatise said concerning Ahl us-Sunnah wal-Jamaa’ah and the “Vultures” of the ages, “And every sect has called them with a name that is not in agreement with the true reality, out of envy of them and as a fabrication against them. And they ascribed to them (Ahl us-Sunnah) that which they did not hold as their doctrine. So the Qadariyyah labelled them “the Mujbirah”. The Murji’ah called them “the Shakkaakiyyah” (the doubters). The Raafidah called them “the Naasibah”. The Jahmiyyah called them “the Mushabbihah”. The Ash’ariyyah called them “the Mujassimah”. The Ghaaliyyah called them “the Hashawiyyah” (the worthless ones). The Baatiniyyah called them “the Muswaddah”. The Mansooriyyah (a sect of the Khawaarij), and they are the associates of Abdullaah Ibn Zaid, labelled them as Murji’ah due to their saying that the one who abandons the prayer, without rejecting its obligation, is a Muslim based upon the correct view in the madhhab. And they (the Mansooriyyah) say that this saying of their’s (i.e. that of Ahl us-Sunnah) leads to the saying that Imaan is speech without action. Yet all of this is incorrect regarding them. Rather, they are the Firqat al-Haadiyyah al-Mahdiyyah (the Guiding and Guided Sect) and its creed is the

speak in these matters and they say: ‘The intent was this and that’, and this is not good. It is necessary to take the words in their best possible light. And the intent [behind the advice] was co-operation upon birr and taqwaa, and to purify the hearts and to warn against backbiting which causes rancour and enmity. We ask Allaah for guidance and success for all.” [The Tape: Explanation of Shaikh Bin Baaz of his Statement].

To use the language of the biased partisans themselves then we can say that in the words of Imaam Ibn Baaz is the clear indication that those who misinterpreted his statement of advice are actually the “Vultures” (remember, we did not coin this term, the partisans did, and hence we are using their terminology to illustrates the concepts they are trying to promote) who “hunt others in murky waters”.

correct creed and the clear and manifest Imaan (faith), that with which the Qur'aan was revealed and which has come in the Sunnah, and that which the Ulamaa of the Ummah from Ahl us-Sunnah wal-Jamaa'ah have agreed upon." Al-Burhaan Fee Ma'rifat Aqaa'idi Ahl il-Adyaan, (pp.65-66)

Thus, throughout the ages, Ahl us-Sunnah and its notables were singled out by the Vulture Culture, being called Mushabbihah (Anthropomorphist) by the Jahmiyyah and their offshoots (because they affirmed Allaah's attributes in manner that befits His Majesty, without asking how or likening them to the creation). The Ash'ariyyah called them "Mujassimah" for the same reason – the while the Ash'ariyyah rejected the narrations and resorted to their intellects in affirmation of attributes for Allaah, the Most High.

The Mu'tazilah, who revelled in their intellectual frivolity, and toying with the texts of the Book and the Sunnah, abused the Imaams of the Salaf with derogatory remarks such as their saying that the thought of ash-Shaafi'ee or Ibn Seereen or Hasan al-Basri does not extend beyond the torn cloths used by women for their menstruation cycles. This being an insult to them. The aim behind this slander was to raise the affair of the Mu'tazilah and to signify that they were the "Fuquhaa al-Waaqi" (those who truly understand the affairs) .

They were also called Shakkaakiyyah (the Doubters) by the sects of the Murji'ah because Ahl us-Sunnah allowed making an exception in one's Imaan (i.e. to say "I am a believer if Allaah wills") – because of their belief that Imaan consists of parts, so it is belief, statement and action, and it is not merely one indivisible whole – as was believed by the Murji'ah. Hence, the Murji'ah, without being able to provide consistent and coherent proof from the Sunnah, had no resort but name-calling.

Ahl us-Sunnah were called 'Mujbirah" by the Qadariyyah merely because they affirmed the Will (Iraadah, Mashee'ah) of Allaah over His servants, while also affirming that the servants have their own will, by which they choose to act. And similar insults have arisen from the Raafidah, Baatiniyyah, Khawaarij and others as has preceded.

In short, the Vulture Culture has been in full force ever since innovation and its rowdy hooligans first emerged following the demise of the Companions of Allaah's Messenger (sallallaahu alaihi wasallam) and has continued up until this day of ours and has permeated those who have made great and serious errors in the fields of calling to Allaah and rectifying the society and who are involved with activist and political methods.

Question 42: What are the manifestations of the Vulture Culture in the current times?

The Vulture Culture has seen increased activity in current times, due mainly to the proliferation of innovated methodologies in the twentieth century. These innovated methodologies allowed the existent sects and groups of innovation to further spread their teachings and orientations, leading to increased vulture-like activity against Ahl us-Sunnah. Generally speaking, Vulturism is maintained by the following:

- a) The Soofiyyah in general, which compromise the Jahmiyyah, Ash'ariyyah, Mutasawwifah and others – all of whom share varying degrees of Mysticism. They continue to call Ahl us-Sunnah “Mushabbihah”, “Mujassimah”, “Khawaarij” (because of their claim that Ahl us-Sunnah make takfir of common Muslims), and that they are ‘Wahhabis” and hate Allaah’s Messenger, and disrespect him and other such accusations
- b) The Muqallidah (blind-followers) who accuse Ahl us-Sunnah or rejecting the heritage of the four Imaams and rejecting their ijtihaads. This is because Ahl us-Sunnah do not allow the exclusive blind-following of any individual after the Messenger of Allaah (sallallaahu alaihi wasallam), and also hold that no one is infallible after the Prophet (sallallaahu alaihi wasallam). They state that a common person may ask anyone who is capable of giving a religious ruling rather than restricting himself to a single person only. Hence, the blind-followers who have closed the doors of ijtihaad and made the truth to be contained in only “one” of the four madhhabs see this as an affront to the four Imaams and what they left behind. This orientation comes mainly from the Sufis in general, Hanafis and Deobandis.
- c) The Modernists and Rationalists who accuse Ahl us-Sunnah as being backward, because they hold that the Book and the Sunnah were revealed for all times, ages and environments and that the Sunnah is eternally relevant. Figureheads of this group include Mohammad al-Ghazali, Yusuf al-Qaradawi, Jamal Badawi, Zaki Badawi (UK), Hasan Turabi (the zindeeq apostate) and many others. Often the rationalist and modernists are found amongst political activist groups and orientations.
- d) The Political Activists who accuse Ahl us-Sunnah of being in the dark ages, ignorant of the current affairs, with their heads buried in the sand like ostriches. They also accuse Ahl us-Sunnah of rejecting Jihaad, and of concepts of “collective work” within Islaam, and of being “stooges” and “pawns” and of supporting the “new world order”. All of this because Ahl us-Sunnah called for the return to the methodology of the Prophets in da’wah and rectification, away from the emotionalism, excitement, deceit and pretentiousness that often surrounds the “political activists”.

The above four orientations are the most clear ones and in which many individuals, groups and parties may fall, but they do represent a very broad classification. So for example, amongst the Ikhwaan you might find all four vulturite orientations, depending upon the individual you select. Certainly Ikhwaan fall into category d) and c). Likewise, the Tabligh fall into a) and b). Hizb ut-Tahrir, the Takfiris, the Qutubiyyah, Surooriyyah and others fall into d). The point being that if we transcend individuals and groups for the moment, we find that generally speaking there are four main spheres within which the Vulture Culture is to be found. The area of focus here however, is on orientation d), which relates to the dawah of Qutubiyyah, Bannaawiyyah and the inherent vulturism therein.

Question 43: It has been suggested that the Salafis are the “Vultures” and that they represent and signify the “Vulture Culture”.

This accusation has originated, been nurtured and propagated by diseased partisans who have their fair share of jahl (ignorance) of affairs of manhaj, and talbees (deception). The key proponents or propagators of this slander are the likes of Abu Aaliyah (UK) Abu Umar al-Jurjaani (a Takfiri-Jihadi who came to Yemen from Pakistan, while being poisoned with ideas of Takfir and Khurooj and who has yet to make open his repentance, after having been asked to repent by some scholars in Yemen for holding the view that the lands of the non-Muslims are dar ul-harb, and that stealing, taking slaves etc. is permissible – he has now return to the West, preaching to an audience that is largely unaware of his background). Many quotations have been sought out and spread by these individuals (from the likes of Shaikh ul-Islam Ibn Taymiyyah, and contemporary scholars) which in reality serve to maintain the confusion that exists today between the truth and falsehood, and between the Salafi manhaj and the Bid'iyi Manaajih and to hide what is with these people of deviation.

The fitnah in recent times that has rocked Ahl us-Sunnah came from the direction of Mohammad Qutb, Mohammad Suroor and Abdur-Rahmaan Abdul-Khaaliq. Collectively, these three individuals infused the thought of Hasan al-Banna and Sayyid Qutb into the Arabian peninsula. This led to the poisoning of certain individuals such as Safar al-Hawali, Salman al-Awdah, Bin Ladin, Nasir al-'Umar and many others. This saw the emergence of many innovations and false concepts and ideas, such as the innovation of Tawhid al-Haakimiyyah, al-Muwaazanah, co-operating with the groups and sects of innovation and destruction, exaggeration in the affairs of “fiqh ul-waaqi”, reviving the way of the Khawaarij and performing takfir of the sinners, and open calls for revolution and rebellion against the authorities, and many other affairs. In reality, this saw the penetration of the Ikhwani da'wah within the heart of Ahl us-Sunnah and the revival of the concepts of Qutb and Banna.

This created a great deal of confusion amongst unsuspecting people who could not see what was going on around them. When Ahl us-Sunnah became aware of this great deviation and infiltration, they stood to purge these elements and their innovated ways and ideas. When the Salafi youth held onto the knowledge based positions of the Imaams of our times, like al-Albani, Ibn Baz, Ibn Uthaimeen, and others on these affairs, and began to propagate their verdicts and also began to take caution as to who they took their knowledge from and whom they befriended – following the great turmoil that had been created – they were slandered with the term “the Vulture Culture” – by a people who were grossly ignorant of the real state of affairs.

The true vultures are the likes of Sayyid Qutb who vultured on the flesh of Moosaa (alaihis-salaam) and that of Uthmaan (radiallaahu anhu) and that of Banu Umayyah and of some of the notable Companions. Or like Mohammad Qutb and Mohammad Suroor who mocked and reviled some of the notable Imaams of Ahl us-Sunnah. Indeed, the books of the latter two are replete with vulture-like activity, preying on the flesh of the scholars – imputing the greatest of lies to them and belittling them with horrific insults. Or like Salman al-Awdah who called the major scholars as “scholars of women’s impurities” and

that they are “paid-workers”. Or like Safar al-Hawali who revived the age-old accusation of the Khaariji sect, the Mansooriyyah, that those who do not make takfir of the one who abandons the prayer out of laziness and neglect are Murji’ah. He is the one who vultured and binged on the flesh of Imaam al-Albani and Allaamah ash-Shanqeetee, let alone the vast majority of Ahl us-Sunnah. He is the one who vultured on the Permanent Committee by implying their senility and their inability to handle affairs – as was vultured by Salman al-Awdah who negated the existence of any body capable of issuing verdicts (Refer to GRV070004, Intermediate Qutubism). And then we have the Turaathi Vulture Culture of Hasan al-Banna II (Abdur-Rahman Abdul-Khaliq). His most famous vulturisms being his labelling the Permanent Committee “a group of blind men”, and also “a battalion of mummified bodies” and also “present in body, absent in mind” and also “the scholars of women’s menses” and many other slanders and insults.

And then there is that ingenious stratagem of Mohammad Qutb and his puppet (al-Hawali) of accusing the most notable of the Imaams of Ahl us-Sunnah, Imaam al-Albani of being upon Irjaa’, and for having parallels with the creed of Jahm Ibn Safwaan, and the great orgy of vulturism in this regard that they helped to spread over the globe, and by which they occupied the Ummah and its youth for a number of years.

Indeed the likes of these diseased partisans infused the youth with this destructive Vulture Culture that led to the shunning of the major scholars and the raising of the minors (asaaghir) who were but the siblings of the heads of innovation of our times (Hasan al-Banna, Aal Qutb, Suroor, Abdur-Rahman Abdul-Khaliq and others).

Despite all of this, the promoters of this “Vulture Culture” concept (the likes of Abu Aaliyah and al-Jurjaani and others) continue in their oblivion, and continue to assist the people of innovation and the confused partisans by hunting for the mistakes of the Salafis and vulturing over them, instead of assisting in repelling this fitnah that came from the direction of the Ikhwaan and their key figureheads to begin with.

At a time when Ahl us-Sunnah have been simultaneously assaulted by the Soofiyyah, the Muqallidah, the Rationalist school of thought, as well as the Political Activists in general (Ikhwaan, Hizb ut-Tahrir), the likes of these individuals come along and try to cover up the great new fraud that is neo-Qutubiyyah and neo-Bannaawiyyah, by their hidden attacks against the Salafis and using out of context quotations from our scholars in order to confuse the common-folk and to hide from the common-folk what has really happened to this noble da’wah in the last two decades and how the Ikhwaan have penetrated it, set up puppets inside of it, and created mass confusion within the pure da’wah of the Salafis.

So these accusations are lies and slanders and they arise, because due to the efforts of some of the notable scholars in purifying certain sciences related to this religion that had been corrupted by the Political Activists – the Salafi youth are now more cautious about who they take their knowledge from, and they implement the Sunnah by asking about individuals, their backgrounds, who they studied with, who they mix with and so on.

This was something unknown five, let alone ten years ago, when the neo-Qutubi-Bannawi onslaught was in full momentum. And this has caused a great and mighty disastrous blow to the politically orientated and activist methodologies whose success relies upon large numbers of generally ignorant people who are just filled with emotion and sentiment with little Sharee'ah knowledge.

Question 44: Can you give specific examples of the ways in which the Vulture Culture operates, or at least explain the tact?

Yes, firstly, the Vulture Culture attempts to “contain” and “compromise” the clarity that has been made concerning the sects of innovation and deviation in our times, such as the neo-Qutubiyah, the Khawaarij and the neo-Bannaawiyah and others. To this end certain ideas are promoted, which seek to create and nurture a common-platform or an apparent resemblance between the Salafi Manhaj and the Bannaawi-Qutubi-Khariji Manhaj – often by the promotion of certain statements of scholars which are either a) outdated or b) out of context or c) made at a time when full knowledge was not available (about an individual or a book or an event etc.) to that particular scholar on the subject at hand, or d) by the promotion of knowledge-based positions of certain scholars in a specific issue in order to justify the general manhaj-based orientation that is held by the deviants.

By compromising and containing this clarity, an implicit defence and protection is being made of the deviated methodologies.

Lets give an example that is known and clear walhamdulillaah. The “vultures” of the Qutubi-Bannaawi orientation promote the old and outdated verdicts of the Scholars concerning co-operating with the groups of innovation, such as Ikhwaan, Tabligh and Hizb ut-Tahrir – and in the process defend and hide what is with these groups of the Major Shirk, Kufr, Innovation and Zandaqah (heresy). Here, the groups of Innovation are being defended and promoted. At the same time, the Salafis are picked out and accused of being harsh and “judgemental” and so on about these groups, or perhaps individuals who are affiliated with these groups. If it is accepted – just for argument sake – that the Salafis are in error on this subject, then the nature and degree of their error – by way of argument - is rather insignificant to the nature and degree of the errors of the groups of Innovation that the biased partisans are promoting and defending and co-operating with, since the errors of these group are within the confines of Shirk and Kufr and major deviations in methodology. At the same time, no excuse, and no defence, and no protection and no praise do they make of what is with the Salafis of truth. And nor do they show sincerity of purpose in propagating the latest verdicts of the scholars, such as those of Imaam al-Albani on the Ikhwan and Tabligh, or Imaam Ibn Baz on Ikhwan and Tabligh and the Jihadi groups, or those of the other scholars.

In reality, the only reason for the defence of the groups of Innovation is so that the manhaj that the activists are upon – which is essentially political and excitatory – relies upon the masses in order for it to succeed. Hence, their great involvement with Shurocracy, parliamentary elections and other affairs – in which they require the assistance and co-operation of the groups of innovation and destruction. As for correcting and refuting these groups and what is with them of aspects of Major Shirk and aspects of Major Kufr

and great deviations, then they are not fundamentally concerned with this from at least a practical and action-based viewpoint. So this is Vulturism in operation here, or preying on the “mistakes” of the Salafis – if we accept for argument sake that in our example above, the Salafis are in error – while allowing the fat herd of Innovators and groups and sects of innovation to roam the fresh and fertile field of da’wah untouched and unscathed.

Another angle is that they use general, unqualified statements from some of the Scholars which they portray and interpret to mean that there is to be no rejection to be shown towards one who errs in manhaj. We will detail this in the next few questions, and illustrate how they twist and distort the sayings of the scholars, as well as selectively quote from them for the same objectives outlined above – to hide their own deviation and to find fault with the Salafis, i.e. to vulture over the Salafis, who are clear in their manhaj wal-hamdulillaah.

Another angle they use is to accuse Ahl us-Sunnah of hizbiyyah and that they use praiseworthy names in order to hide subtle hizbiyyah. This again is based upon their distortion of statements from the Scholars of Islaam, as we shall see in what is to proceed, inshaa’allaah. So they try to outline the so called hizbiyyah of the Salafis but they remain blind to the hizbiyyah that is characteristic of all the innovated methodologies that have plagued the da’wah in recent times – and refuse even to utter a word against it, or assist in repelling it – rather, often they try to defend it or even justify it!

Summarising, Vulturism, or call it the Vulture Culture is a key stratagem of Ahl ul-Bid’ah and those who are upon the deviated methodologies in the current times, yet they accuse Ahl us-Sunnah with it, in order to demonise them and to make the people flee from the clarity in the religion that is with Ahl us-Sunnah. As the poet said:

She accused me with her own iniquities, and then slowly slipped away